

Crim 2205-S50

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Crime, Media, Justice, & Modes Of Social Control—
Training & Tactics For Contra-Propagandistic Enterprises.

Kwantlen Polytechnic University (KPU)
Department Of Criminology
Crim 2205-S50

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Instruction Page:

Due ~~March 29th, 2019~~; (March 31st, 2019; extension granted to class).

Final Paper - 25%

You are responsible for completing a final paper. Your paper should take the form of an organized and honest account of the steps that you took throughout the semester to become a more informed, active, and critical consumer of media related to crime, justice, and social control. Successfully completing a paper on this topic requires you to first plan and then take a number of specific steps to become a more informed, active, and critical consumer of media, and this will take coordination throughout the semester. Most of the course lesson topics, assigned readings, and supplementary materials will provide ideas, guidance, and a conceptual vocabulary that will help you to plan your approach and write your paper.

Paper Format: Your final paper should be no shorter than three (3) pages in length, single-spaced (1.0 line spacing), and no longer than four (4) pages. It must be written in Times New Roman 12-point font, with standard margins. It must also include a title page and a page of references (neither of which count towards the 3 - 4 page target length). The entire paper must be saved as a single .doc or .docx file and uploaded to Moodle. It is due by the end of the day on March 29th (March 31st; extension granted to class). Your paper should begin with an introduction that identifies your paper topic and provides a brief overview of your paper. It should also explain why - in your informed opinion - it is important for members of the public (and particularly students of criminology) to become informed, active, and critical consumers of media related to crime, justice, and social control. What's at stake? The body of your paper should consist of 3-4 'sections' (one or more paragraphs in length), each of which should address a specific step that you took to become an active, informed, and critical consumer of news media related to crime. Each section should provide the rationale for the approach (with reference to the crime & media literature), explain how you followed through, provide specific examples, and incorporate reflections on the results of your efforts. Your paper should close with a conclusion that re-states your topic and summarizes your major points. It should provide a reflection on the ways in which your approach to media consumption has changed (if indeed it has), some commentary on the implications of these changes, and ideas about ways you might continue to refine your 'media diet' in the future.

Sources and Referencing: You will need to directly engage with credible sources throughout your paper. The assigned readings for CRIM 2205 are a good starting point. In addition to appropriate assigned readings, your paper should incorporate at least two additional scholarly sources. You must provide specific examples of media content in the body sections of your paper, and these materials should be properly cited. Your paper should include a full list of references cited. Your in-text citations and references must follow the American Psychological Association (APA) format. APA style incorporates both in-text citations and a list of references cited. A full APA style guide can be found through the KPU Library website: <https://libguides.kpu.ca/apa>. You can also download an APA Quick Guide from the Library website: https://libguides.kpu.ca/ld.php?content_id=16828953. A copy of this guide is also posted to our course Moodle page.

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PART 1: RATIONALE, MORAL PANIC, & LEGAL REPROCUSSIONS

Over the duration of this course (Crim 2205-S50)—which is mandatory for completion of the majority of KPU Criminology programs—we have delved into and examined at great length, issues pertaining to the media’s influence on society, and the ways in which such influence may be utilized by both private special interests, and representatives of the state security apparatus, to manipulate or sway public opinion in an intended direction. In light of the base analytical capabilities required of the criminologist—interposed with the potential privileged position of authority in which many prospective criminologists may find themselves, and the need for maintaining of appearances by upholding a certain degree of decorum with regards to the public image of themselves and the organizations to which they are allotted—it is self-evident why a course to ensure their astuteness in fomenting these fundamental traits would be deemed needful.

In essence, one must be able to recognize and interpret the propaganda rich environment in which they reside, without falling prey to the sloganeering, and be able to retaliate in turn, with tactile messaging of their own that retains a tacit appreciation for their own perspective, so as to successfully convert the media consumer to one’s own view. However, with that said, it must also be recognized that natural or trained proclivities towards contra-propagandistic aspirations will also serve members of the educated classes in other fields, and individual members of the wider masses—albeit to a lesser extent. Therefore, possession and retention of the interpretive understanding of our social reality endowed by this course should be seen as desirable in an informal capacity by members of the general public of lesser means thusly barred from taking it formally, who may glean such knowledge of modes of social control from ulterior sources.

Yet from this assertion sparks the inquiry from the unenlightened of what precisely is meant by “modes of social control”; according to Hirschi’s ‘Social Control Theory’, such can best be described as the social chains binding human action to obedience (or disobedience) of law, via the normative actions of their fellows in society (Costello, B. J., Cullen, F. T., & Wilcox, P. (2010). "Hirschi, Travis: social control theory". *Encyclopedia of Criminological Theory*, 1(1), 452-459). Subsequently, the breakdown of social and practical disincentives to committance of crime will result in the propagation of said social ill. Presuming that the media plays a role in the social conditioning of normative behaviour, it follows therefore, that media organizations can—and do, more often than not—serve as propagandistic interpretive claims makers on behalf of special interests seeking to shift or retain existing social mores regarding a variety of socio-political positions and activities—some of which may presently be criminal in nature, or be made so through such action.

One example that typifies such a dichotomy between media representation and law is the case of the “Reefer Madness” film from 1936 (PBS--Public Broadcasting System. (2014). *Marijuana timeline | busted - America's war on marijuana | frontline | PBS*); this propaganda piece—funded primarily by conservatively minded Christian temperance groups (Potent, & Gramuglia, A. (2017, April 24). *Analysis of Reefer Madness.*), along with similar pieces funded by Alcohol, Tobacco, Cotton, and Synthetic Textile industrial interest groups holding a

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collective business interest in the state sanctioned imposition of restrictions upon their competitors (MIT Alternative News Collective. (2000, October). The people's history. The Thistle--ISSN 1058-8507 [Cambridge, Massachusetts, USA], pp. Volume 13, number 2.)—were instrumental in facilitating passage of the “1937 Marijuana Tax Act”, which effectively barred recreational marijuana use, and imposed additional production costs on its industrial and pharmaceutical applications (The Hash Marijuana & Hemp Museum in Amsterdam. (2015, May 22). Anti-cannabis lobby.). The ensuing response to the carefully crafted media portrayal comprised one of the earlier known “moral panics” on record in the North American cultural context. For the purposes of this document, we shall utilize Stanley Cohen’s definition of moral panic detailed in his 1972 book 'Folk Devils and Moral Panics', stating that such is a social phenomena which exists when a “condition, episode, person or group of people emerges to become defined as a threat to societal values and interests” (Cohen, S. (2002). *Folk devils and moral panics: the creation of the Mods and Rockers*. London, England: Psychology Press.). Using this definition, documents ranging in target from the aforementioned anti-drug odyssey, to anti-Semitic/Japanese/German/Russian/American/British et-al war propaganda of the 20th century can qualify as deliberate instigators of engineered moral panics targeting an identifiable enemy.

However, even in peacetime, such interpersonal moral panics can be instigated intentionally or accidentally through a combination of media activities, and social pressure; in his book, Cohen made observations of how media coverage of the “Mods” and “Rockers” motorcycle and scooter gang clashes in England resulted in an outbreak of moral panic (Cohen, S. (2002). *Folk devils and moral panics: the creation of the Mods and Rockers*. London, England: Psychology Press.). For a more recent and sensational example underscoring the inter-cultural applicability of Cohen’s theory, take the September/October 2017 moral panic in the rural municipality of Mulanje District, Malawi, Africa, in which superstitious locals became convinced that foreign born humanitarian aid workers and tourists were “demonic vampires”, resulting in a number of extrajudicial killings by local villagers, and issuance of travel warnings by the US Embassy to subsequent prospective American visitors to the region (The Thinkery, Sargon Of Akkad, & Benjamin, C. (2018, February 27). All cultures are beautiful #6 - the vampire doctors of Malawi [Video file] ; U.S. Embassy In Malawi, & U.S. Embassy in Lilongwe. (2017, September 19). Security Message for U.S. Citizens: Attacks On and Around Mt. Mulanje). Echoing US concerns, the UN subsequently withdrew their surviving aid workers from southern Malawi, prompting a government imposed curfew, and clampdown on religious freedoms among tribal communities; such was the second known moral panic of this type to strike the region this century, with the first being recorded in 2002 (BBC World News Africa, & Reuters. (2017, October 10). Curfew in Malawi over 'vampire' killings).

It is in large part for the purposes of heading off escalation of, and avoidance of inadvertent participation in, such events as these for reasons of trained intellectual foresight by prospective students that courses in media literacy exist. If populations—regardless of average intelligence, environment, or ethno-racial and cultural heritage—can fall prey to dangerous—contextually—rational impulses on the basis of irrational or otherwise false premises stemming from fake news, or overt propaganda, then it stands to reason that the powers that be will actively

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seek to cultivate such proclivities for their own ends; by corollary, it is sensible at the level of the individual to seek personal mastery over the skills of media manipulation for one's own ends, and at the level of opposition institutions, to inoculate as many as possible from the disease of misinformation, via the installment of proficient critical thinking faculties in as many citizens as possible. Therefore, we must examine the related tactics media producers—be they of a traditionally centralized, or contemporaneously decentralized variety due to the capacities of technology in our modern era—and influential public figures may hold in their arsenals, and learn to institute trained countermeasures at the level of the individual. Such knowledge may be gleaned from a panoply of sources possessed of differing world-views—for it is the underlying principles, rather than the personal philosophies of the theoreticians being examined that bears relevancy in the present context.

PART 2: IDENTIFYING PROPAGANDA TACTICS

Modes of media manipulation for the end of social control have been studied and applied in many contexts throughout human history; traditionally, the most successful wielders of such knowledge were expansionist warlord kings and religious leaders, verbally spreading the words of the king to illiterates from the pulpit in tacit appreciation of their deity's presumed endorsement of his leadership. More recently, such tactics were refined and systematized by a variety of groups, beginning in the middle of the twentieth century with the pioneering work of Austrian-American Psychoanalyst Edward Bernays (Bernays, E. L. (1928). *Propaganda*. ; Corbet Report Extras. (2017, October 2). Meet Edward Bernays, Master of Propaganda [Video file].), and continuing in their refinement up to the present day.

Bernays concurred with his uncle, Sigmund Freud's view that people harbour underlying subconscious desires, which may manifest outwardly in their behaviour; from this theoretical basis, Bernays went on to posit that at the level of the group, propagandistic manipulations rooted in subconscious desires that a panoply of the target population share on an individual level are more likely to succeed in relative terms—as compared to other methods targeting many individuals at the micro level simultaneously along similar, more refined metrics, as we see today with social media—due to the macro-level collective nature of the group being targeted eliminating the capacity for quiet internalization, processing, and self-reflection on the ideas espoused by the individuals therein (Bernays, E. L. (1928). *Propaganda*. ; (Academy Of Ideas, & Gules, G. (2017, July 12). Edward Bernays and group psychology: manipulating the masses [Video file].). However, said assertion on Bernays part that macro-level tactics are generally more effective is coached in the context of the mid twentieth century, and the technological avenues for propagandization available at the time. While still generally true that accurately categorized groups are easier to manipulate, in the modern era, the levels of sophistication in profiling of individual traits by social media companies and governments enables a far more refined profiling and categorization of individual media consumers, making directly targeted messaging aimed at individuals—rather than collectives with trait commonalities—a viable tactic.

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Among the more infamous examples of early personal applications of Bernays theories on group psychology conducted by the man himself include his partnership with the tobacco industry to lobby women into smoking, by tying the act of smoking with feminism in the public consciousness via an artificially staged protest designed to elicit scandal and subsequently create a form of free advertising to the then growing subset of women involved in pro-feminist activities Bernays would go on to further refine his theories and set them into practice on behalf of the United States, and various corporations during the Second World War, and into the Cold War Era. Bernays propagandization efforts on behalf of the United Fruit Company were instrumental in instigating the “Anti-Communist” US invasion of Guatemala in 1954 ((Corbett Report Extras, The Corbett Report, & Corbett, J. (2017, October 2). Meet Edward Bernays, master of propaganda [Video file].)

Bernays contemporaries in other countries would ultimately take the lessons of his book to their logical extremes; some of the most horrifyingly ingenious applications of Bernays ideas on propagandization were undertaken by 20th century Communist, Socialist, and National Socialist collectivist identitarians, seeking to subdivide the world along ethno-racial and class lines. While myriad examples of communist propaganda works exist from the twentieth century, it appears that despite the Maoist credo of “criticism and self-criticism” in all things (Mao, Z. (1966). XI The mass line, XII political work, & XXVII criticism and self-criticism. In Quotations from Chairman Mao Tse-Tung (pp. 122-133, 141-146, & 259-260). Peking , People's Republic Of China (PRC): Foreign Languages Press.), comparatively few seminal works containing self-analyses of leftist propaganda tactics and modes of social control via media manipulation or other means remain in existence, leading one to refer instead to more contemporary works slanted thusly, such as Alynsky’s “Rules For Radicals”, which bears only a tangential relation to the topic at hand insofar as direct action may influence the media, to spread desired messages to ones target demographic on your behalf (Alinsky, S. D. (1989). Rules for radicals: a practical primer for realistic radicals.); moreover, many of the presently unnamed early examples of leftist propaganda training manuals alluded to herein as a hypothetical would predate Bernays work, and thus fall outside the purview of the present subject.

The same could not be said of their National Socialist and Democratic opponents, situated in Germany, Britain, and America respectively. It is well documented that Goebbels—the German minister of propaganda during the second world war—retained a copy of Bernays book, and borrowed many of his ideas from it (Corbett Report Extras, The Corbett Report, & Corbett, J. (2017, October 2). Meet Edward Bernays, master of propaganda [Video file]. ; Calvin College, Goebbels, J., Bytwerk, R., & German Propaganda Archive. (1998). Goebbels on propaganda in 1931.). Likewise, Hitler’s “Mein Kampf” bears a passage dedicated to the subject of propaganda, which echoes many of Bernays ideas (Hitler, A., & National Socialist German Workers Party. (1933). Volume two: The National Socialist movement chapter 11 propaganda and organization. In Mein kampf (2nd ed.), and many contemporary works by similarly aligned figures follow similar patterns (Starnes, J. E. (2017). Rebels against the dream: the American white nationalist novel and the culture of defeat; a dissertation written in partial fulfillment of the requirements for the degree of Ph.D. in humanities at the University of Silesia in Katowice (Doctoral dissertation, University Of Silesia In Katowice, Katowice, Poland). It can therefore be concluded that the means to learning countermeasures for propaganda tactics as a mode of social control is to study past utilization in a variety of historical socio-political contexts.

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